

true religion, and the proclamation of the only atonement for the sins of men. Other books are trees of knowledge, bearing a mixture of good and evil on their branches; this is the tree of life, whose very leaves are for the healing of the nations.

Hints to Bible Students

ALEX. WHYTE

Read the Bible, not so much for instruction and information as for impression. We may read to gray hairs and still find teaching in it; but we need to read it so that our sinful hearts, which have gone astray, may be impressed by the presence and grace of the Shepherd and Bishop of our souls.

Read the great books that have come out of the Book of God and out of the heart of man. In this age we are overwhelmed with trash that should be lighting our fires; and, as for the great classics of the heart and mind, nobody is reading them. Read Spurgeon on the Psalms, and Matthew Henry. In the latter you will always get knowledge, sagacity, and humor, and sometimes fun. Commentaries should be few, but fit; suggestive, but not exhaustive.

Read biographies—the best biographies of the best men. There is nothing so interesting as a man's life. Rabbi Duncan used to say that there were only three biographies—Augustine, Bunyan and Haliburton, "but the tinker beats them all." We must bring the very best of pronunciation, intonation and style to the preaching of the Word of God. For a sweet, mind-satisfying, soul-elevating study, give your days and nights to the Bible and Bunyan's "Pilgrim's Progress," and for a commanding style nothing could be better than Bunyan's "Grace Abounding."

Read with pencil in hand. The world is full of books that do not pertain to a man of earnest purpose. Read the best books only, and only when they are productive to you. If you take up a book, and read thirty or forty pages of it without finding anything worth jotting down, lay it aside.

Have an interleaved Bible. Never grudge work upon the Book of God. Revelation was not written without sorrow, and it can not be studied or preached without sorrow. If you want to be a preacher worth your clothes and your meat, be a diligent student of God's Word.

Preach always your best, even if to a garment meeting with five old women. If you have five ragged children to teach on Sunday, prepare all week for them. You will not hold their eyes until you give them your best.

What to preach. Ask yourself what you would preach if it were to be your last sermon. Preach what is hot as God's own coals on your own heart. If you preach an old sermon, it must be rebaptized in the Spirit and presence of Jesus Christ.

"Whatever unfits the soul for its highest life or stops in it the work of Christ, shall be sin to Him."

The Prophet Isaiah

Isaiah on entering upon his life work had a vision of God. His eyes beheld the King, the Lord of hosts. The wonderful experience which he passed thru in his early ministry made a profound impression upon him and gave him such a spiritual uplift and such an exalted idea of the divine Being that ever afterward it gave a coloring and tone to his writings such as is not found in any of the Old Testament writings. As Dr. Stalker very aptly says:

"Isaiah is by far the greatest of the writing prophets. We cannot open his Book anywhere but we meet with the grasp of a great spirit. There is a rush of eloquence that carries you away; there is a splendor of diction and conception like that of a seraph; and whereas in other prophets perhaps a single idea stands out with lonely grandeur, here you have a perfect Alpine range of great truths, rising peak behind peak, up into the very heavens. Yet it is not difficult, I think, to see which is the greatest idea in the whole Book of Isaiah. It is the idea of God. That might, indeed, be said to be the leading idea in all the prophets, because what made them prophets was the vividness of their conception of God. Undoubtedly; yet none of the others come nearly up in this respect to Isaiah. It was given to him to speak about God as God never was spoken of by mortal lips until the Son came forth to reveal the Father.

The Sunday School

Announcement

Beginning with next issue of the paper and weekly thereafter one page will be devoted to the interests of the Sunday school. There will be notes and comments illustrating the international lessons; also hints and helps to Sunday school teachers and superintendents, together with the discussion of methods and principles of special interest to all Sunday school workers. We believe that the Sunday school should have an important place in our church paper. It stands next to the church as a factor in bringing the unconverted to Christ, and both as to the exposition of the lesson the teacher is expected to teach each week and methods and principles of the Sunday school work it deserves the very best the church can give it.

The Teacher and God's Word

The Sunday school teacher has but one message to bring to his scholars,—that message the word of God. This word he can not teach successfully unless he has first made it part of himself. He must make the truth he is to teach his own. It is God's truth but unless he has made it part of the man, he cannot impress it with any force upon his hearers. The truth must be wrought into the very heart and soul of the teacher; not only be in him but of him, thru him and by

him. Thy word have I hidden in my heart, said the Psalmist. And Paul writes, Let the word of Christ dwell in you richly. Note the word is *dwell* in you, have a permanent place in your heart. The teacher must know the word, know it not only intellectually, but above all things know it experimentally. He must eat the word as it were and assimilate it with his own life. Only those who live the word can teach it, whether preacher or teacher. As well have an unconverted man preach from the pulpit as teach a class of boys or girls or both in the Sunday school. To tell others of the wonderful love of God will make little impression on them unless in our own lives we have experienced something of that love. When that love has become a great fact in our life, when we have ourselves been at the great fountain and can testify to its wonderful irresistible influence, then and then only can we make an impression on our hearers. "We have found the Messiah," said the early disciples, and their invitation to the unbelieving was irresistible. They had been with him and learned of him, imbibed his spirit, experienced forgiveness of sins, fellowship with Jesus and the Father, communion with one another, and they could tell others of a Savior out of all the richness and fulness of a heart blest by his presence. The following paragraph farther illustrates this truth:

The first desideratum for the Sunday-school teacher—and on all accounts the most important—is that the great facts of religion should have taken a strong hold upon him. Truth thru personality is God's appointed way of saving men. Not truth in the abstract, floating in fleecy masses across the sky, but truth in personality, truth "made flesh," truth kneaded into a man, until it is no longer truth, but a man.

A cross-section of a Sunday school teacher ought not to reveal truth any more than a cross section of a loaf of bread ought to reveal yeast. Yeast may have had something to say in the making of that loaf of bread; but it is not yeast that we raise to our lips, but bread. So truth, indispensable as it is in preparing a man for Sunday-school teaching, will not have done its work, equipped him for his task, until it has ceased to be truth in the abstract, formless, undigested, and has become man; become thought and emotion; become a deeper mind and a broader heart, become a quicker impulse, a more impatient enthusiasm, a more ardent personality; until, in a word, it has put on that living body which is the parent of sincerity, and the magic signal at which hearts swing open that have never, it may be, swung open before.

The chronic disease of Sunday-school teachers is spiritual indigestion. They snap up the lesson late on Sunday morning as a dog would snap up a piece of meat. They bolt the truth, and then carry it into the class in a half-digested condition; and no